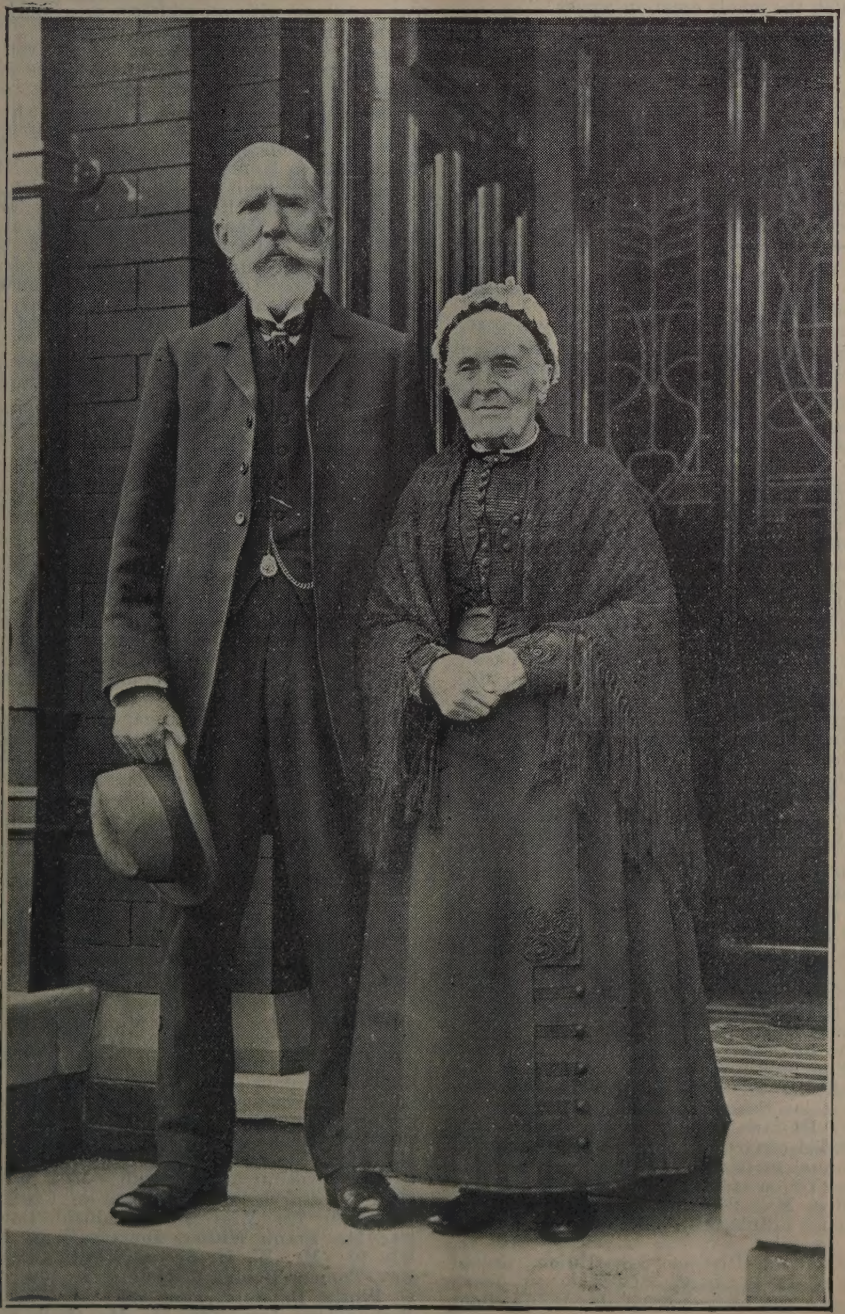
Unitarian Monthly.

No. 238. (Vol. XX)—7. JULY, 1923. ONE PENNY.



A UNITARIAN DIAMOND WEDDING—Mr. and Mrs. W. GREENWOOD (Ashton-under-Lyne)—see p. 52. ["REPORTER" Photo., Ashton-u-Lyne.]

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

Contributors' copy should be sent in NOT LATER THAN the second Monday in the month.

The London Whit-week meetings of our Unitarian organisations were characterised by large gatherings of friends, and by enthusiastic interest.

Mr. Edmund H. New, artist, son of the late Mr. Herbert New, of Evesham, a former President of the British and Foreign Unitarian Association, has received the honorary degree of M.A. from the Oxford University.

We have been asked: Why were there reserved seats at one of the Essex Hall Whit-week meetings?

Rev. Henry and Mrs. Austin, Cirencester, reached their diamond wedding day on May 26th.

The 19th Annual Musical Festival of the N.-E. Lancashire Unitarian Sunday School Union was held at Rawtenstall, May 12th, with much success and large attendance.

Amongst foreign visitors to our Whit-week meetings at Essex Hall were Rev. Dr. F. C. Fleischer, of Holland, and the Rev. Dr. Norbert F. Chapek, of Prague.

Dr. Chapek has been 20 years an Orthodox pastor, but is now the head of a popular and powerful Unitarian movement in Prague and district.

The Auckland Unitarian Church, N.Z., had its annual meeting in March, and though during the past year it lost no less than 42 people by removals and deaths (9), its membership roll is larger than it was the year before.

Sir Robert Stout, Chief Justice of New Zealand, is chairman of the Wellington Unitarian Church.

A crowded audience heard Lord Robert Cecil's Essex Hall lecture on " The Moral Basis of the League of Nations," Thursday, May 24th.

The report of the Central Postal Mission presented at the annual meeting in Whit-week states that there had been 354 new applicants for information about Unitarianism during the past year, in addition to 700 older correspondents who are still on the books.

The late Mr. Joshua Cartwright, of Bury, has left £100 to Dukinfield Old Chapel, £100 to the Sunday School, £100 to Bank Street Chapel, Bury, £25 to the British and Foreign Unitarian Association, £20 each to the Manchester District S.S. Association and Chesham Unitarian School and Chapel, Bury.

The Mossley Unitarian Choir Festival, May 20th, attracted crowded congregations.

The 24th annual meeting of the Scottish Unitarian Sunday School Union was held at the Unitarian Church, Dundee, May 26th, attended by delegates from Aberdeen, Edinburgh, Glasgow, Kirkcaldy, Dundee.

The Sheffield and District S.S. Union United Service, held at Upper Chapel, Sheffield, on Whit-Sunday, was attended by over 600 children and about 130 adults.

Rev. Dr. Gow was anniversary preacher at Stannington Chapel, May 27th, to crowded congregations.

Rev. Alfred Turner, Templepatrick, has received presentation of a substantial cheque from his congregation, along with an address, as a mark of esteem for his ministry of 32 years.

Rev. Dr. J. Estlin Carpenter has received the degree of D.D. from Oxford University. This is his sixth degree of Doctor from five universities, one D. Litt. being from Oxford (1906).

A distinguished company of university scholars attended the opening of the new library building of the Unitarian Home Missionary College, Manchester, June 6th, Sir John T. Brunner presiding. Amongst those present were Professors Alexander, Tout, Peake, Brewis, of the Manchester University, also Rev. A. Gordon, M.A., ex-Principal, and Rev. H. McLachlan, M.A., D.D., present Principal and Warden.

The Coalville Unitarians have been encouraged by crowded Sunday School Anniversary Services, preacher, Mrs. A. Swindall, of Loughborough, June 2nd.

At the Halliwell Road S.S. Anniversary Evening Service there were nearly 250 people present, May 27th; preacher Rev. John Evans, B.A.

Our Hindley congregation has installed a new organ in memory of their young men who died in the war, and in honour of all who undertook active service, and it was opened May 26th.

The Summer School for Teachers for the Northern Sunday School Federation, to be held at Watermillock, near Bolton, August 10th to 18th, is certain to be well attended. There are only about 20 places to be filled up. All who wish to book should not lose time in securing places. Particulars of fees and programme on application to Rev. J. W. Lee, 84, Wilton Street, Denton, Manchester.

A mid-Cheshire rally of Unitarians from Altrincham, Hale, Knutsford, Sale and Dean Row was held at Styal on June 9th.

Dr. J. Lionel Tayler began his ministry at the re-opened Unitarian Chapel at Lincoln on June 3rd with a good attendance.

Between 300 and 400 persons attended the annual Aggregate Service for Teachers and Elder Scholars at Essex Hall in connection with the London Sunday School Society on June 9th.

Miss Cicely Weatherall, daughter of the Rev. J. H. Weatherall, M.A., has gained the degrees of M.B., B.S., as a graduate in medicine at the age of 23 years.

A Conference of Unitarian Sunday School Teachers and friends was held at Banbridge, June 2nd, when Miss Evelyne D. Scott, of London, was special speaker.

DEATHS.—Rev. Edward Morgan, B.A., Blackpool, May 21st, 45; Miss Emma G. Mottram, of Stockport, at Grange-over-Sands, May 17th; Mr. Edward A. Lupton, Philadelphia, U.S.A., May 18th, 78; Charlotte, widow of the late Rev. E. M. Geldart, M.A., Oxford, May 23rd, 81; Sir J. S. Ainsworth, Bart., Gosforth, Cumberland, May 17th, 79; Miss Maria McCance, Eastbourne, May 25th; Mrs. David B. Grubb, Alvechurch, May 29th; Mrs. Masaryk, wife of Dr. Masaryk, the President of Czecko-Slovakia, May 13th, 72; Miss Mary Hadfield, Bowdon, June 1st; Mr. Frank Withers Dowson, West Meon, June 5th, 92; Mr. W. H. Ferro, Whitby, May 24th, 80; Rev. Thomas Robinson, Hale, June 10th, 70; Mr. R. G. White, Deptford, June 5th; Mrs. A. J. Jefferys, Bermondsey, June 12th, 34; Mr. G. B. Storie, Capetown, May 21st, 55; Miss Lucy J. Dawson, Hampstead, May 31st, 88.

THE IMMORTAL LIFE.

Wouldst thou, soul, immortal be?
Take this truth unto thy heart:
That of all humanity
Thou art part,
Rise above thyself and know
That one life through all doth flow.

For this only do we live—
This, our being's highest test:
That by what we freely give
All are blessed.
Self is ours for others' gain;
But for self the self is vain.

Life is one and life is whole.
Of this truth take earnest heed:
We of one another's soul
Each have need.
And we shall immortal be
Only through our unity.

—Victor E. Southworth (in "The Christian Register").

The Name Unitarian.

THE VALUE OF THE NAME.

1. Most of us would be ready for any change which would be productive. But experience has taught me that those who shy at the name generally use that merely as an excuse and would not be found coming in even with the name changed.

2. The name "Unitarian," though applied to us rather than chosen by us, did have originally a value which remains a value. In so far as it refers to the unity of God it is still grandly true, and in the "recall to theology" may be useful. When the question is brought up, we are, and by right ought to be, Unitarians, and not Trinitarians. But even originally, and surely with Channing, the name stood for a positive and constructive revolt against Calvinistic ideas of both man and God.

3. It is a matter for congratulation that the name does stand definitely for something, and that we, named by that name, stand for something. A clear, full content has been put into the name. It becomes a useful tool, a sure guidepost. If we took any other name, we would have to explain it by saying that it is what is commonly and universally known as Unitarian.

4. Our job is to cultivate our field. It is not to get people who would come to us if we would make concessions and make the way easy. There is enough work ahead in dealing with those who are already Unitarian in belief and sympathy and who look our way because we are what we are and are so recognized. A considerable number of the many who are throwing away all religion and church are assigned to us to save and develop. This may or may not be a large mission, but it is specific and immediate. We are to take those who prize the name and those who are not afraid of it, and those who will be attracted to us when they hear plainly and devoutly what the name represents, and work with them. We do not need to change the name; we need to work the substance.

Melrose, Mass. Henry T. Secrist
(in the "Christian Register.")

THE BELITTLING OF A GREAT NAME.

THERE is a grievous evil which I have seen under the sun; even riches kept by the owners thereof to their own undoing. Those riches were a fair inheritance, even a great and previous faith. Yea, and the nature of that inheritance was in such wise that by being shared it should increase abundantly and without measure. But the eyes of the men were dim from lack of wisdom, so that they saw not how great was their opportunity and privilege. And so it came to pass that, like the talent that was wrapped in a napkin, the fair inheritance was without increase. Moreover, that inheritance, even that great and precious faith, bore a name fair and comely and one withal that set it forth in truth. But the men hearkened to wagging tongues that were not wise, and, in their foolish heed, grew shy about the name of their treasure; afterward, they were afraid to utter it, save in whispers and with bated breath; until, at last, they were afraid to name the fair name among themselves.

And, lo, their shame was noised abroad among the multitudes that were without. And it came to pass that the fair inheritance, even that great and precious faith which was for the blessing of all men, came to be looked upon as an evil thing by those who needed most its benefits and blessings. Therefore, were the souls of the men heavy within them, because their folly and shame had caused men to spurn the fair inheritance and make it unfruitful. H.F.S.

(Bootle Calendar).

MINISTERIAL CHANGES.—Rev. W. M. Long has received various farewell presentations at Loughborough, and has received welcome to his new sphere at Bell Street Mission, London; Rev. J. A. Shaw, recently of Wolverhampton, has accepted appointment to the Pudsey Unitarian Church; Rev. L. J. Hines entered upon his ministry at Northgate End Chapel, Halifax, June 2nd; Rev. A. H. Lewis begins his ministry at Hull on July 1st; Rev. J. L. Hines has received public welcome, June 9th, to his new ministry at Halifax.

GENTLEMAN (young)—London district—greatly desires to meet Unitarians who are vegetarians. Very lonely.—Address X., c/o Editor.

A Unitarian Diamond Wedding.

Mr. and Mrs. William Greenwood, of 117, Mellor-road Ashton-under-Lyne, were married at Bacup on May 30th, 1863. They are 82 years of age, Mr. Greenwood being senior by only a few weeks. For 46 years he has been a member of the Old Chapel, Dukinfield, and a trustee for 30 years. In early life he had connection with our Bethlehem Chapel at Newchurch, having been attracted to Unitarianism by some lectures delivered at Bacup. During a few years of residence in Blackpool he attended the services both at the North Shore and South Shore (Lytham Road) Unitarian Churches. Recently the diamond wedding was celebrated. At the family gathering four generations were represented, including two sons and three daughters, thirteen grandchildren, and three great grandchildren. Their eldest son is Alderman H. T. Greenwood, Mayor of Ashton for the second year in succession. Mr. Greenwood was born at Todmorden, but after his parents removed to Bacup he became a printer, and assisted in printing the first newspaper published in Rossendale. He has had an active business career previous to retirement. He and Mrs. Greenwood are widely respected for their fine qualities of character, and their many friends, including not a few of our readers, unite in wishing them every blessing in their increasing years.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

19.—PROFESSOR WHITLEY STOKES.

PROFESSOR Whitley Stokes, one of the greatest Irish scientists, was born at Waterford in 1763. He was educated at Trinity College, Dublin, the stronghold of Irish Protestantism, which is not too tolerant even at this time to heterodoxy, such as Unitarianism. He won his Fellowship in due course with great distinction. Feeling the great possibilities of human service offered by the calling of a physician, he became one of much eminence and great usefulness. His benevolent disposition caused him to do much voluntary work, and he never turned away from a patient who could not pay him. Deeply interested in religious matters, in 1816 he resigned his Fellowship because of his changed convictions. That was no light sacrifice, as it meant the sundering of old friendships no less than serious pecuniary loss. His friends in the then Established Protestant Church of Ireland strove to bring him back to their way of thinking. But he had made up his mind; he would admit of no compromise with his convictions; he had seen clearer light, and he was true to it. He demanded a public discussion of the matters at issue, which the authorities were possibly afraid to hold. But the authorities of Trinity College were too wise to turn him adrift. They made him first Professor in Natural History, and in 1830 Regius Professor in Medicine.

His interests were by no means tied to his professorial chair: Before the ill-starred Union disgracefully engineered by Castlereagh, he had taken a deep interest in practical politics. His profession had taught him the needs of the people, especially of the poor; hence he set about with characteristic enthusiasm to forward education by the establishment of schools. Knowing that there had been miners in Ireland before the invasion of 1170, he did his utmost to promote the mining industry. Though, by a long series of legislative measures, England had done much to strangle Irish manufactures, Dr Stokes worked hard to re-establish them. Nor was he less interested, and perhaps he was more successful, in helping to improve agriculture. Such a variety of interests gave him an unusually full life, which was lived under the inspiration of his Unitarian faith.

He is said to have been the first successful teacher of medicine in Ireland. His literary culture was broad and liberal, but he was no pedant. A lively sense of humour made him a delightful companion. But more than that, his kindly and enthusiastic disposition enabled him to do untold service. In his time two great fever epidemics visited Ireland. Dr. Stokes, though in advancing years, gave the benefit of his great knowledge and practical work to combat the disease. He never spared himself at these times, but toiled day and night to help and heal the sufferers. He was a true patriot, and showed a wise love of his country which neither extremes in politics could banish from his heart. The instruction of the neglected peasantry interested him deeply, and he spent time and money in helping it onward.

On the 13th April, 1845, he passed away full of years and the true regard of his countrymen. Seldom has a more faithful life been lived and one more honoured in his native land. He loved freedom and truth; he found both in Unitarian Christianity. By its clear light he lived and died and entered into fuller light.

See "Memorable Unitarians" for a fuller statement.

The Southern Unitarian Association had its 46th annual meeting at Bournemouth on June 5th.

Church Anniversaries.

By the Rev. WILLIAM C. HALL, M.A.

I write this article just before the Sunday School Anniversary, which will bring into our Todmorden Church incomparably the largest congregations of the year. Later the Church Anniversary will be held. The congregations then will be larger than those that gather at ordinary services, but not more than a third of those who attend the School Anniversary. To some extent the difference of numbers can be explained—in this district we of the various denominations, without closing our churches, visit one another for the great school event—but it cannot be altogether explained satisfactorily. How is it that the School event brings together vast gatherings of people, but the Church event "draws" little more than ordinary congregations? I sometimes wonder whether it is that people, of us, or in some ways sympathetic towards us, "believe in" the Sunday School but not in the Church; that they think religion good for young people but not of any particular importance to other people.

I will not pursue the matter, lest I become gloomy. What I want to see is a Church Anniversary that is regarded as important as a Sunday School Anniversary, here and everywhere else. It should bring together all the members of the Church—that is to say, every member who cannot reasonably excuse himself (it is usually "himself") for non-attendance,—and all their friends, without any other religious connection, who sympathise with their Church. The services should be a demonstration of the full strength and influence of the Church. Of course, the services Sunday by Sunday ought to be this; but if we cannot have them so, some of us ought to be exercising our wits towards making at least one day of a year a day of real congregational significance. Here is work for the organsiers, particularly for our young men and women with ideas and energy. Personally, I attach far more importance to the average attendance at ordinary services than to any congregation that can be gathered for a special event; but the Church Anniversary might be so organised and utilised as to enlarge and deepen all the work of the Church.

Some of our congregations arrange their Church Anniversary independently of the Sunday School. This is a mistake. The anniversary ought to include one service specially for the scholars in which they could be told about THEIR Church and their duties to it. We shall move to the ideal Church Anniversary when we make our scholars realise that they are already members of the Church as truly as the subscribers. Then our business will be not to invite our young people "to join the Church," when they are old enough, but to encourage them to help the Church in every way they can think of now.

MY CHURCH.

"It is worth something to any life to be able to say, 'My Church,' and there is not a trace of bigotry in it when it is said in the true sense. The unattached Christian has a good many admirable qualities, and there are a good many of him! But he is most inefficient. . . . The great service of religion has been wrought by those who have spoken and acted with the splendid confidence which comes alone from a sense that 'My church is back of me: I am not simply I, I am a great church.' 'My church' may be a very little church when measured by numbers or by wealth, but it may be the repository of the greatest truth the world has ever known. Know your own church, study its history, find out what it has stood for, what it has done, who have worked in it and through it, fill yourself with the story of its heroics, consider your debt of obligation to those who gave you your church, think of your opportunity and obligation, and then stand up and say before all the world, 'My Church.'"

—"The Universalist Leader."

LITERATURE: "Unitarian Thinkers: Their Lead in Thought and Work," 2s. 6d. net, The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2.

It was a happy thought for the British and Foreign Unitarian Association to reprint some of their four-page leaflet biographies and portraits of eminent Unitarian teachers, bound together in book form. Here in this good-looking volume we have sixteen biographies, the reading matter reproduced in large type on excellent paper, and in each case a good portrait. This is a collection of permanent value. No Unitarian family ought to be lacking possession of a copy. An account of such leaders as Priestley, Channing, Parker, Martineau, Brooke Herford, Stopford Brooke, Emerson, Longfellow, Drummond, Crosskey, Armstrong, with some of their choice thoughts, is a thing to be prized. It is the kind of book to make its Unitarian readers proud of the faith that has produced such noble spirits as these, and just the sort of reading to put into the hands of an Orthodox friend, or in those of any open-minded inquirer seeking after truth. As a gift book to young people who have reached adolescence or adult age it is sure to be of good service and an effective help. We heartily commend it to the notice of our readers, and urge them to secure copies for themselves, and thus encourage the publishers in their enterprise.

The Unitarian Women's League. By Miss E. JOHNSTONE.

THE Whitsuntide meetings at Essex Hall have never been better attended than this year. The programme was changed in arrangement, and this caused more meetings to be held on Friday than has been usual. This prevents the attendance of some of the northern ministers and delegates from where, on Whit-Friday instead of Whit-Monday, the Sunday School processions and field day are held. At the Temperance meeting on Friday afternoon a resolution supporting the Bill to prohibit the sale of intoxicating liquors to persons under 18 years of age was unanimously passed. As protection of the young in all sorts of ways is so largely woman's work, perhaps it would be well in arranging our next winter's syllabus if we included some of the questions of the day in relation to the young for lectures and discussions thereof. The hoardings in our towns do often expose scenes from cinema pictures and theatre plays which tend to lower and not raise our moral tone and outlook. The sensational covers on our cheap novels and magazines, our picture papers, the reports of disgusting details in law cases, the tremendous increased interest in sweepstakes and betting, are all subjects of vital account to our members, many of whom are the mothers of our Sunday School children. If we did but realise the strength which our W.L. possesses in the greatness of its numbers, embracing, as it does, all classes of thinkers and workers, our influence and accomplishments for good could and would prove a fine lever in progressive thought and work. The little ones, the young and the adolescents are in our Sunday Schools. We have not to go and seek them, but are we satisfied that the W.L. is doing all for them which lies in its power?

News from the branches is rather scarce, for our quiet season is upon us. Accrington neighbourhood held their quarterly meeting at Blackburn on June 2nd, when Mrs. Thackeray, M.A., of Stand, conducted a short devotional service and gave a thoughtful and inspiring address on "The Value of Public Worship. After tea Mrs. H. Bradshaw, of Accrington, gave her impressions on the paper given at the Triennial Conference by the Rev. R. Nicol Cross on "Our Joint Responsibilities." Following this the secretary, Mrs. Birnie, of Padiham, gave a report of the Whit-week meetings, and Mrs. Garry, of Blackburn, of the annual meeting of Manchester District League.

On June 12th Bury branch invited members from Stand, Ainsworth and Chesham to join them in a visit to Watermillock, where the Summer School for Sunday School Teachers is to be held in August next. A short service conducted by Mrs. Wm. Dearden was held in the little chapel attached to the place, after which Mrs. Townsend gave her delegate's report of the London meetings.

Manchester District League meets at Summerville, Victoria Park, on Saturday, July 14th, when an American Tea and Entertainments will be provided to raise funds to clear the debt of our W.L. Treasurer and to assist the Widows' Benevolent Fund. A great success is desired.

A Warless World.

THE Friends' Peace Committee has been issuing from Devonshire House, Bishopsgate, on behalf of the Society of Friends (Quakers) in England and America, an appeal which is addressed to the Churches of Christ throughout the world.

The appeal is an appeal to Christians everywhere to take the lead in a great crusade for a warless world.

The document begins by pointing to the double choice that faces Christianity to-day; "We see two paths before us. One leads inevitably to another war by renewed preparedness; the other begins with a complete rejection of war and of all preparations for it."

"There is no shadow of doubt," the document continues, "on which path are found the footprints . . . of Jesus Christ." And it is argued that loyalty to Christ in this choice is "consistent with loyalty to one's native land," the higher loyalty including the lower.

A strong appeal is made that the Church of Christ should have the courage of its Master's faith. "In time of war, as in time of peace, it must keep its eye single to God's commands." "The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise."

Finally the document urges that "the most pressing reform of our time is to abolish war," to accomplish which the Christian Church "in practice and profession must condemn the whole system of war . . . relying upon the awakened conscience of mankind"; and in conclusion asks, "Shall the torch of spiritual heroism be borne by the Church of the living Christ, or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirit?"

For the Children.

By Rev. H. FISHER SHORT.

RIDING ON TIGERS.—(Concluded.)

Dick was beginning to understand. Indeed, his thinking machinery got so furiously busy that the meaning of the unusual performance became as clear as daylight. Surely the first funny rider was a greedy boy, who grew greedier and greedier, and was unable to stop being a little glutton. The second, of course, was nasty-tempered boy; whilst the third was plainly untruthful, deceitful boy. As for the fourth—well, Dick didn't like to think about Nosey Parker, nosing and prying into other people's affairs. "Yes," he sighed inside, "there is a lot in it." He stole a furtive glance towards the smiling Chinaman, and received a shock: Ching Chang had vanished. At the same moment he was startled by a voice on the other side. "And there's more than you seem to think," it said.

He turned quickly, and as he did so everything changed. The circus disappeared, and he found himself in a delightful dell, with Gentlest sitting beside him.

"The Chinese are a quaint people," said Gentlest, "but, as Father remarked, there's a lot in their proverb. Boys who form bad or foolish habits find it almost impossible to break them."

"But what about good habits?" inquired Dick.

"That's really what I came to talk about."

"I'm so glad," said Dick, warmly.

"There's a difference, as you may have discovered."

"Yes," said Dick, plaintively, as if remembering something. "Somehow it seems easier to break good habits than bad ones."

"Does it, Dick?" smiled Gentlest. "Certainly it is easier for some boys to form bad habits than to form good ones."

"Why should it be? It doesn't seem right?"

"Why should it be easier to roll down a hill than to climb up a hill?" laughed Gentlest.

Dick puckered his brow, but couldn't find the answer.

"Why should it be easier to shirk or scamp your home-work than to do it promptly and thoroughly?"

At this Dick blushed; then he stammered, "Because—be—because—well, you usually want to play—or read—or—or something."

"Is that all?" asked Gentlest, quietly, looking Dick in the eye and making him feel quite hot.

Again Dick was tongue-tied.

"It's a very old story Dick," said Gentlest; "everything has to be paid for in some way and by somebody."

"Do you mean habits have to be paid for?" said Dick, finding his tongue.

"Certainly! Bad habits have to be paid for by loss of character, loss of self-respect and the respect of others, failure at examinations, sometimes failure in life, and the sorrow of those we injure or let down. And good habits are paid for with effort, with hard work, with self-denial, especially with love."

"With love?" asked Dick, opening his eyes widely. "How can that be?"

"I will tell you. Always people form bad habits when they love themselves and do not sufficiently love others. Take home-work, for example. Every good father wants his boy to become a real man, a man with a good head and a kind heart, a man who can do a man's job and live a true man's life. Do you follow?"

"But what has home-work to do with that?"

"Everything, Dick. Listen! I know a father who loves his boy very dearly and wants him to make a success of his life. Well, don't you see that when that boy wastes his time or scrambles through his home-work he is forming habits for which he will pay by failing at exams., and the father will pay by a more painful disappointment than his boy will ever know?"

A little moisture came to Dick's eyes, and he looked away.

Seeming not to notice, Gentlest went on.

"I spoke of love just now," he said. "It is the most wonderful thing in the world for helping boys and girls to form good habits. Love likes to do things for those who are loved, and the harder the things are the better it likes doing them. Love simply enjoys giving and sharing and helping and making people happy. Surely you know that, Dick?"

Dick couldn't speak; he could only nod.

Then you must see that the reason a boy wants to play, or to read, or what you call something, instead of his home-work, is because he loves pleasing himself more than he loves trying to please his father."

"I suppose you mean," said Dick, huskily, "he doesn't love his father sufficiently."

"There you have it," said Gentlest.

Seeing the lesson had gone home, Gentlest laughed. "Fortunately, there are good tigers as well as bad ones ——."

Dick heaved a big sigh. Somebody else was laughing. Then somebody with a voice that seemed like thunder cried, "He who rides on a tiger can never dismount."

Dick opened his eyes and, to his great joy, saw Father, who had come to wake him for breakfast. Throwing his arms round Father's neck, Dick cried: "Then my tigers shall be good ones, Dad."

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

The 30th annual meeting of the National Unitarian Temperance Association was held on Friday in Whit-week at Essex Hall. In the afternoon the business meeting took place, with Mr. H. G. Chancellor, a vice-president, in the chair, in the absence of the president, Dr. J. Lionel Tayler, who wrote regretting he could not attend. After a hymn and prayer by the Rev. W. G. Tarrant, the secretary presented the committee's report and called attention to the death of two well-known and greatly-respected members, viz., Mrs. L. M. Myers and Mr. Geo. E. Verity, who would be very much missed not only by the Association but especially by the churches they served so well. The treasurer, in presenting the statement of account, spoke of the good results attending the efforts of Temperance workers, and pleaded for more support for the Association. The report and accounts were adopted. A vote of thanks to the retiring president, Dr. Tayler, was carried, and Miss Edith J. Titford elected president for the ensuing year. The officers and committee were then elected. The following resolution, moved by the chairman and seconded by the president: "This meeting places on record its pleasure that the Bill to prohibit the sale of intoxicating liquor to persons under the age of 18 passed the second reading by the large majority of 288, and strongly appeals to the Government to afford every possible facility for the passage of this measure, without material alteration, through all its stages, so that it may become law this session," was carried. A message of greeting to the Unitarian Temperance Society of America was moved by the chairman and seconded by the president. The meeting was well attended, and concluded at 5-30, when tea was taken with members of the Peace Fellowship.

At the public meeting at 6-30 Mr. Chancellor took the chair and moved the following resolution: "This meeting respectfully calls the attention of the Government to the growing demand in England and Wales for a measure of Local Veto, giving to the people the power, now in force in Scotland, to control the issue of licenses for the sale of intoxicating drink, and urges the Government to give this matter the consideration its importance demands." It was seconded by Miss E. J. Titford and supported by Mr. George B. Wilson, the well-known compiler of the annual drink bill. Mr. Wilson showed how, owing to the speeding up of industry, the introduction of more and more intricate machinery, the increasing use of quicker means of transport on the road and in the air, greater efficiency is necessary, quicker brain and steadier hand, and this meant the elimination of alcohol as a beverage.

Unitarian Home Missionary College,

SUMMERVILLE, VICTORIA PARK, MANCHESTER.

THE ANNUAL PUBLIC EXAMINATION OF THE STUDENTS

will be held on TUESDAY, JULY 3rd, 1923, Commencing 10-30 o'clock.

The Visitor's Address will be delivered at 4-30 by the Rev. W. G. TARRANT, B.A., the senior visitor, on "The Scholarly Tradition." The chair will be occupied by the President, Sir JOHN BRUNNER, Bart. Tea at 5-30. In the evening a Valedictory Service will be held in Cross Street Chapel at 7-30. Preacher: Rev. L. REDFERN, M.A., B.D.

G. A. PAYNE,
E. OLIVER, Hon. Secs.

June 8th, 1923.

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